

METHOD OF EVIDENCE AND ARGUMENTATION IN ISLAMIC PHILOSOPHY IN THE CONTEXT OF MODERN ARGUMENTATION

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ABSTRACT	KEYWORDS
This article discusses the principles of argumentation and evidence in sources related to Islam, elucidating contemporary argumentation theory based on the presentation of viewpoints, actions, and moral virtues in the correct or incorrect light.	Debate, evidence, thesis, rhetorical evidence, Qur'an, truth, contemplation, innovation.

Introduction

Argumentation is a special form of proving opposing ideas, as well as finding a valid solution to a problem, which has begun to manifest itself under the influence of certain social and political circumstances in the earliest periods of human history. The term "dalil" (Arabic: دليل – sign, proof, reason) signifies "idea, argument, and the like, confirming them, evidence, fact" [Explanatory Dictionary of the Uzbek Language. – T.: "Uzbek National Encyclopedia", 2006. – P. 548].

MATERIALS AND METHODS

Thus, "the argumentation and debate style of Islamic scholars differs entirely from dialectics (debate) according to its task and purpose" [Salimova G.Q. 2021. – P. 264-269]. For example, in the arguments presented by the representatives of the Turk-Islamic civilization of the 13th century, such as Ashraf Husayn Shamsiddin Samarqandi, on the basis of argumentation, the distinction between debate and logical argumentation, which is based on the rules of logic, is clearly evident. In this method, both sides engaged in argumentation do not seek superiority over each other but rather strive to prove the truth. This method of argumentation was systematized by Muhammad Shamsiddin Samarqandi in his work "The Art of Debate" in his book "Adab al-Bahs" [Collection of Eastern Manuscripts of the Academy of Sciences of the Republic of Uzbekistan. 2017. Inv №8580/XI. — P. 348.]. It is possible to testify that the spiritual essence of argumentation and debate has occupied a central place in the early historical stages of the Islamic world. Indeed, in the Holy Qur'an, which is the sacred source of Islam, argumentation, debate, and dialogue are distinguished by their breadth and clarity in defining issues. Alongside logical arguments presented for human intellectual contemplation in the Qur'an, emotional arguments that influence the psychological state of the audience are also present, encouraging listeners to accept a particular idea through emotional responses. Through this method, human beings develop intellectual conviction and emotional resilience. Those who experience these emotions in life gain

spiritual strength and reach spiritual maturity from the standpoint of their faith and beliefs. In the Qur'an, all individuals are addressed from the perspective of their nationality, race, social emergence, and intellectual competence. It can be observed that if the information provided in the references is not based on empirical experience and especially concrete evidence, people tend to accept such information with caution. Therefore, we can conclude that the sacred source is corroborated by evidence that confirms its accuracy, namely rhetorical arguments. Rhetorical arguments are speech fragments designed to prove the correctness of the thesis. Rhetorical argumentation in the Qur'an fulfills the function of influencing the moral virtues, actions, and moral qualities of the audience, either to acknowledge their correctness or incorrectness. The rhetorical significance of these arguments lies in the fact that they not only prove the truth of Qur'anic theses but also positively influence the spiritual and psychological world of individuals.

The concept that the Quran encompasses all the archetypes of rhetorical evidence is often discussed. This idea has been supported by Imam al-Zarkashi [3.]. The complexity of philosophical deductions and logical structures is said to be absent in the evidence presented in the Quran. According to the scholar, this situation can be understood in two ways: Firstly, during the time of the Quran's revelation, Arabs did not employ complex philosophical deductions and logical structures, hence the unique characteristics of Arabic speech were considered. This is highlighted in the Quran in Surah Ibrahim, verse 4: "We have sent each messenger speaking the language of his people to make things clear for them" [Translation and interpretation of the meanings of the Quran. 2012. – P. 255]. Secondly, since philosophical and logical deductions were incomprehensible to the majority at that time, it is recommended to resort to other means when evidence based on philosophical and logical arguments cannot be used to prove the truth. Studying the Quranic text reveals that rational appeals are often made in the process of evidence presentation, which we can categorize as logical arguments. They are primarily aimed at audiences capable of appreciating the superiority of reason. For instance, let's consider the logical evidence presented in verses 35-36 of Surah At-Tur, which supports the existence of the Creator in the community: "Were they created without a creator? Or are they their own creators? Or did they create the heavens and the earth? No! They are not certain" [Translation and interpretation of the meanings of the Quran. 2012. – P. 525]. The explanation here is that a rational person, seeing the magnificent order in his surroundings, would never believe that such things came into existence on their own. Assuming that the palace created itself is absurd. Here, by using logic, the Quran appeals to the existence of the Creator of the heavens and the earth. This argument can be evaluated according to the principle of "exceptio probat regulam" (the exception proves the rule) in formal logic, which means "the falsity of one conclusion implies the falsehood of another conclusion." In the process of evaluating the consequences of the conclusion derived from the premise, the method of "appeal to absurdity" is often used. Moreover, we also encounter another method of logical evidence in the Quran. For example, in verse 91 of Surah Al-Mu'minun: "Allah did not have a child, nor was there any deity along with Him. Otherwise, each deity would have taken what it created and some of them would have risen above others" [Translation and interpretation of the meanings of the Quran. 2012. – P. 348]. Here, the previously mentioned thesis is proved based on the method of contradiction. That is, it is stated that the community was created by several gods, each of them demanding power. In this case, the struggle to prove the superiority of one god over another would begin, leading to the elimination of the community. Conversely, as emphasized in the Quran, the existence of an incredible order in the universe is a strong evidence of the Creator's existence. Conversations between Allah and the prophets, angels, and Satan,

discussions about the Day of Judgment, reward and punishment are presented in the Quran. The methods of presenting judgments in the Quran, the presentation of evidence, the cultivation of deep thought and delicate emotions testify to the strength of the arguments presented. It is known that debates and disagreements among people, whether religious or secular, have always been a dialectical process that continues from ancient times to the present. There are necessities and demands that cause debates and disagreements. This fact is also emphasized in many verses of the Quran. For example, in verses 118-119 of Surah Hud: "If your Lord had willed, He could have made mankind one community. But they will continue to differ. Except those on whom your Lord has mercy. For this He created them" [Translation and interpretation of the meanings of the Quran. 2012. – P. 235].

That is, if Allah had wanted, he could have made people believe in the same way. However, our Lord did not do so; on the contrary, He created life to be diverse, so that people would continue to differ in their thoughts, directions, goals, and aspirations. As a continuation of our logical reasoning, let's consider verse 251 of Surah Al-Baqarah: "If Allah had not repelled some people by others, cloisters, churches, synagogues, and mosques, where Allah's name is mentioned much, would have been destroyed" [Translation and interpretation of the meanings of the Quran. 2012. – P. 41]. Here, it is emphasized that people should strive against evil in all times and places. The development and progress of dialectical theory in the "unity and struggle of opposites" principle [Philosophy: Encyclopedic Dictionary, 2004. – P. 477.] are also observed as a fundamental regulator of development and progress. Religious and worldly disagreements often arise from various causes, and as an example, debates aimed at reaching the truth occur. In such disagreements, arguments and evidences are presented to establish the truth, and this situation is referred to as debate or argumentation in scholarly terms. Additionally, conflicts arising from malicious intentions, pride, the consequences of arrogance, or ignorance can occur, and in such cases, these situations are considered as ignorance, arrogance, or disputes within the realm of moral principles. Another reason for disagreements is that a person may not fully understand the subject of the debate from both sides, leading to a high degree of bias when one side presents the argument. In this regard, Imam al-Ghazali also expressed the following opinion in his book "Ihya Ulum al-Din": "Those who seek the truth must recognize the error and embrace it. They should not fear revealing their shortcomings or errors when discussing, but rather see their opponent not as an enemy, but as a friend. If he exposes his error and speaks the truth, he should express gratitude" [Abu Hamid Muhammad al-Ghazali al-Tusi. Ihya Ulumiddin, 2007. – P. 216]. The theory of modern argumentation also suggests that clarity in the subject of debate is essential for its effectiveness. If the subject of the debate is not clear, the debate becomes futile, and in some cases, it may escalate into personal attacks, leading to mutual disrespect, departure from ethical principles, and ultimately, failure to achieve any constructive outcome. Therefore, it is necessary to clarify the purpose of the debate and provide evidence regarding its correctness or incorrectness before initiating the debate. Imam al-Ghazali also said: "One must be just and fair when seeking the truth! Many cannot understand the truth because they do not recognize it" Continuing his observations, al-Ghazali further states with regret: "The disappearance of polite manners in modern discussions is regrettable. They use various methods on their way to reach their evil intentions. Their intentions are only to win, boast, ridicule, or humiliate. Finding the truth is the least of their concerns!" Likewise, the renowned figure of Islamic philosophy, Imam Shafi'i, also provided several pieces of advice regarding the method of debate, saying: "I do not delay in admitting when I am wrong. When conversing with someone, I hope that Allah will reveal the truth from either me or his tongue. When the truth is revealed and accepted, my love increases. If anyone

rejects that truth and insists on their superiority, I look down upon them, considering them wrong. If I have corrected people with my knowledge, I have only considered it from Allah" Among the causes of disagreements among people is also the tendency of individuals to blindly follow the opinions of others without any evidence or argument. If we look at the Quran, it criticizes those who blindly follow their parents or others without understanding. Specifically, in verse 170 of Surah Al-Baqarah: "When it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.' Even though their fathers understood nothing, nor were they guided?" [Translation and interpretation of the meanings of the Quran. 2012. – P. 26]. The Quran ridicules those who follow blindly: "Even if their fathers understand little, cannot find the right path?" Therefore, most of the conflicts that occur among people stem from not understanding or grasping the subject matter and nature of the debate, either from blindly following others or from being misled by envy and selfish interests, and they arise from a lack of recognition of the truth for personal gain.

CONCLUSIONS

In summary, according to the theory of contemporary argumentation, engaging in innovations without precedent, blindly adhering to traditions, and imitating others without critical thought, demonstrates a violation of the principle of precedence, resulting in stagnation, decline, and hindered progress. Furthermore, if this imitation is accompanied by envy, failure to recognize the truth, and succumbing to base desires, the decline exacerbates. Therefore, practices and admonitions derived from Islamic sources are rooted in a critical-analytical and innovative approach, as evidenced by the collective wisdom of exemplary actions and teachings, leading to a high degree of critical analysis and innovation.

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